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STRESS AND ANXIETY

IT is now recognized to be one of the conditions of life that we cannot choose our parents, our early environment, or the bodies we are born with. Yet these conditions influence nine-tenths of our lives. There is a tenth left over, extremely important, which can influence the nine-tenths quite a lot, indeed, as it were, take command of it; but what that something is, there seems to be no general agreement, either in the new psychology or in the ancient religions. If it is described as personality or character or spirit, one might get bogged down in words which mean nothing. For what is character, personality or spirit apart from the nine-tenths of the man in which it lives? It is always dangerous to isolate something in a person and build up theories (or theologies) upon that.

This idea, from what may be called the angle of the one-tenth, seems now to be biting into the medical profession, and must be making the practice of that profession far more complicated than it ever was. But the idea that a man is a kind of machine to be scientifically examined, and the parts which seem not to be normal to be put scientifically right, seems to be undergoing a revolution. At least that is the suggestion of a book that has come to *The Inquirer* for review. It is "Psychosomatic Medicine", 3rd edition, by E. Weiss and O. S. English (W. B. Saunders, 73s. 6d.). It is primarily intended for the medical profession, but it can be of extreme importance also to anyone who has to deal with the human personality as a whole. And that is one of the functions of religion.

Emotional Factors

What is psychosomatic medicine? "The idea is near at hand", declare the authors, "for the final outmoding of the 'either—or' concept in diagnosis and to place in its stead the idea of how much of one and how much of the other, that is, how much of the problem is emotional and how much physical". This is psychosomatic medicine. Apparently, the practitioner has to keep an open mind, and try to balance in diagnosis emotional with physical factors. He must not plump for one or the other. For, according to the authors, "many authorities agree that (emotional factors) constitute about a third of all cases, and that still another third of all patients have emotional factors which complicate and add up to the burden of physical disease".

If one may judge by this book, and the wide discussion that is now popularly taking place about the relation between emotional problems and illness, the "either—or" concept is pretty dangerous in medicine.

What is the layman to do about it all? What is the minister who is frequently called upon to do what the Americans call "counselling", and whose task is to help the sick, to do about it?

If a part of an illness is emotional the advice of the authors is, "carry on in spite of the symptoms". This advice, we hasten to add, is addressed to doctors, and for their interpretation, and not to a lay reader. To carry on in spite of the symptoms "often helps the patient a great deal". If the problem is really emotional, or one- or two-thirds so, common sense suggests that the real remedy is to "carry on". A rest cure or a holiday, either in "bracing air" or in bed, may not be of much use; for the problem usually trots around faithfully with the person wherever he may be; and it may be nearer to him in "bracing air" or in bed than when he is making what may be literally a heroic effort to "carry on". Not the slightest harm is being done by being heroic, if one can be, and if it is not a pose or being used as a stunt to forget what really is wrong.

The Ministry and the Sick

A minister can frequently help the sick by being where the sick are. There is something called empathy. (To be distinguished from sympathy which can be sometimes very troublesome and disconcerting.) Empathy is just plain human communion on a plain human level. The sick are loved just because they are plain human persons and not because they are sick; and they are made to feel this. The minister in this part of his work addresses the normal person, and has communion with him—the normal person, of course, troubled by his sickness. The place of religion in all this is for the minister to decide, but to use religion as an escape, or a comfort, or a set of words addressed to a person in need, can be very much of a cheat. The smile of a healthy person in a hospital ward, without a hint of religion, can be sometimes of far greater help than a card handed out with a text upon it. Religion is essential normality, and it is hard for a troubled minister, anxious to help, to remember that.

But there remains the factor of character or personality in illness. Only a moron to-day would regard mental pain or emotional disruption as bearing any stigma distinct from physical illness. One of the greatest truths to be elicited from the teaching of Jesus (and like many of his teachings forgotten or warped by those who passionately declare that they follow him) is that every person is somewhere "normal", and that the normality can be found and be helped to function as such. One of the fundamental discoveries of modern psychological science is precisely this. We may not be able to choose our parents, or avoid what takes place in our mother's womb or at our birth, or choose what love, anxiety, or plain unconscious hate can do to us before we are four years old, nevertheless there is always a norm to be found. How it is found, for instance, by those persons who have suffered every psychical wound that is supposed to make them unbalanced, and yet remain eminently balanced, has yet, apparently, to be discovered. But that emotional illness and, consequently, much physical illness, can be healed by the concept of normality now seems to be firmly established.

A Major Discovery

And in this supposed age of stress and anxiety this is a major discovery. It is now known with a reasonable degree of certainty why Charles Darwen spent a great part of his mature life on a sofa, and that perhaps he need not have been there. Why that remarkable woman, Florence Nightingale, took early to her bed and stayed there for the rest of her life. Why Harriet Martineau spent five years in bed, got up as if there were nothing wrong with her, and spent the rest of her life in terrific mental activity. Why, in another age, Richard Baxter swallowed a golden bullet to cure some probable hypochondriacal complaint, and could only shift the bullet out of his system with the help of the prayers of his congregation. Knowledge can make us free, but it has to be the right kind of knowledge, and a book such as "Psychosomatic Medicine" seems to a lay reader to add to the right kind.

Perhaps there are more areas of psychical life to be discovered than even a book of this kind can hint at. Why is a modern civilization so concerned with stress and anxiety when on the plain blank face of it, far more reasons for that state existed in past generations? Abraham Lincoln, when he was a boy, spent the whole of one winter with his family in a forest with snow all round them, a faint slanting of boughs and branches above them, a fire burning in the open space before them to keep them warm, and a rifle and some bullets to keep them alive. True, Abraham later knew what hypochondria was, but he managed to fight the Civil War, and it would be hard to think of him taking tranquillisers. Religion, as an inquiry into the spiritual nature of man, has hardly yet begun its business. It finds it far, far easier, in its official aspect, to utter the usual platitudes, often just catching up with the men and women, who with no professed religion have gone before.

LIBERAL RELIGION IN THE RHINELAND

By John Kielty

(Secretary of the General Assembly of Unitarian and Free Christian Churches.)

SIX years having elapsed since the last official visit to any of the German Unitarian and Free Religious groups it was thought it would be a good thing if the Secretary of the Assembly could fit in a short visit while in Europe and this was arranged over the period July 19-21.

In Cologne we met Dr. and Mrs. O. Zschocke and a number of the local Unitarians and were their guests overnight. The group is definitely humanistic probably because of a deep-rooted antipathy to official German Christianity and the Catholic Church which is very strong in that area. They have long since ceased any association with a leading poet of the Nazi regime who clearly was using the name Unitarian as a cover for political activities. They are anxious to find a number of British Unitarians who would like to correspond with their members, some of whom speak English; and want more and closer contacts with us. We found them an intelligent, independent and charming group who meet regularly in each other's houses for discussions and to hear addresses.

Next day we travelled to Alzey and there met Pfarrer R. Stark, the chairman of the congregation, and Mrs. Walbaum, daughter-in-law of the late Pastor Walbaum, and her daughter. This group is definitely Unitarian and belongs to the German Unitarian Association and continues the Unitarian witness established by Pastor Walbaum and with which the Assembly before the Hitler regime had happy fraternal relations. The Alzey congregation meets in hired premises and in the surrounding small towns and villages Pastor Stark ministers to other Unitarian groups. Here again our welcome was most cordial and there was clearly a desire for closer fellowship with us.

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In the evening we travelled across to Offenbach and there met Pastor Gehrmann and Mr. Manteuffel, chairman of the Offenbach Free Religious Church. This church is the oldest German Free Religious Church, having been founded 112 years ago. The building was badly damaged during the war and its restoration is now being completed. The opportunity was taken to divide the building horizontally giving on the higher level a church to seat about 600, and the ground floor a smaller church to seat 200, suitable for weddings and smaller gatherings, a conference room used regularly by the very strong and active youth group and a committee room. The circular staircase up to the church is beautifully designed. In the church an electronic organ has been installed and its tone sounded excellent.

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Pastor Gehrmann invited Pastor Taesler and his son to join us at supper with himself and Mr. Manteuffel. This was a most enjoyable meal and we learned much about the situation in Frankfort where Pastor Taesler leads the Unitarian Bund. The Frankfort Church has not yet been restored but they are hoping for an early start. Pastor Taesler has just celebrated his 70th birthday and was honoured by the University on the occasion. We learned that the church of Dr. Pick makes good progress and his people are building a new church in Mainz. It was also encouraging to find that the estimated membership of the Frankfort and District Group is 10,000 and that of the Offenbach area about the same; Frankfort serves North Hesse and Offenbach South Hesse, and good relations now exist between the two organizations. Dieter Gehrmann, son of Pastor Gehrmann, has just completed his studies at Starr King, California, and he will return home in the autumn to assist his father. Members of the I.R.F. will be delighted to know that he and Dorly Cushing were married earlier this year.

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Everywhere we went we were received warmly and it was very much apparent that Unitarian ministers and laity visiting this part of the Rhineland will be made welcome if they will notify the ministers beforehand. They will find much variety in the religious beliefs, but the same spirit of liberalism animating each. The latter years of the Hitler regime were desperate times for such groups and it says much for their devotion to their cause that they survived them and in the post-war years have been able to eradicate any neo-Nazi tendencies and are steadily going on to greater strength. One indication of this fact may be seen in the Confirmation Service at Offenbach last May when 32 youths and 39 girls were received into membership of the church.

Our visit concluded with a nice little ceremony on Sunday morning. As we were about to take our leave in the church, Mr. Manteuffel made a short speech of thanks and good wishes for our return journey and then presented us each with the badge of the Offenbach Church, the sun cross, the cross inside a circle as a memento of our visit, and this we shall treasure in the years ahead.

COMMENT

Foreign Holiday

LAST year I was in Switzerland, but so far as any contact with people of other races or views was concerned, I might as well have gone to Brighton. This year, however, I have not heard an English voice for two weeks, except for an English lady and gentleman who sat opposite me yesterday on the train that climbed the 6,000-ft. mountain that overlooks the lake. Fortunately for me, the residents at the inn have been very kind. The Frau Professorin has ceased to plague me with theological arguments, probably obeying a hint from her husband, and I have begun to realize how alike are the peoples of Western Europe in the problems that complicate one's life.

In international politics, of course, the possibility of German unification looms largest, but, after all, that is our problem too, for until that is solved there will never be in Europe the spirit that makes for peace; and one could see how people's minds run upon the question whether or not a worthy successor to the 81 year old Adenauer can be found. Like ourselves, too, these people are worried by the rising cost of living, as well as by the moral and practical difficulties that have come from a rapidly rising standard for everyone.

Church and Cinema

Yesterday I spent a good deal of time looking over the Parish Church of St. Wolfgang, named after the bishop of Regensburg nine hundred years ago, and whom tradition or legend connects with this part of the world. The gothic building contains a very famous reredos, with paintings, anterior to the time of Dürer, and with wonderful gilded wood-carving, but the whole Church is so over-full of ornate Baroque carvings and frescoes that one is somewhat displeased at the general effect. The cloisters, overlooking the lake, and the outside of the Church itself, are most attractive; but what most drew my attention was the report on current cinema programmes posted by the steps leading to the Church, issued under the authority of the Church.

The report dealt not only with the moral aspect of the pictures, but seemed to give a lead on the subject of taste and factual value. Of course, in Austria, where only one-twentieth of the population is not Roman Catholic, such reports are easier to arrange than would be the case in England, where Christian witness itself is so much divided. I couldn't help thinking, however, what a tremendous lever it would be to raise the tone of cinema programmes in our own country if the Churches could unite in instituting just such a disinterested and enlightened verdict as one sees here.

Modern Civilization—Pro and Con

I see from English papers that the roads have not been so much blocked with traffic as is usual at this time, but at the present moment motor cars and charabancs are here somewhat of a blot on a lovely countryside, filling the side roads with dust, and making the main roads full of noise, and dangerous to life. One has, though, to look at both sides of the subject.

It is easy to decry the noise and smell of modern motor traffic, and to deplore the way in which the lovely little villages are crammed with vehicles of one sort and another, but were it not for modern inventions of that type, comparatively few could come here at all, or to any other resort, for that matter. From all parts of Bavaria and Austria people have come in thousands, and they will return home with greater health and vigour, unless, of course, they belong to that unfortunate class to whom an enjoyable holiday can mean only tearing about in cars from place to place. The people who live here are mainly peasants, with obviously too little capital to farm their land with the greatest profit, and this annual influx of holiday-makers for three or four months of the year supplies the most profitable harvest of all.

Queues and Litter

There are two very noticeable differences that one can observe in the behaviour of holiday-makers here compared with the same class in England. The first is the way in which people here struggle to enter buses and other conveyances. They have no sense for the advantages of waiting in a queue, and they just fight for priority. That advantage we owe, I suppose, to the strength of public opinion in England. The other difference is the fact that one sees little or no litter here after the holiday-makers have gone. Even camping-places, when the tents have gone, give no signs of the invasion except the trampled grass.

I discussed this with the only Englishman I have met for the last fortnight, and we agreed that one of the reasons was that the "picnic" is less of an institution here than in England. People here usually go, when on holiday, to a restaurant of some sort for beer, aerated water, tea or coffee, but they are not frowned at if they bring their own eatables—indeed, in many places, that seems to be expected.

But perhaps there is another reason. I have just been reading a review of a translation of Taine's notes on life in England, and the reviewer draws attention to the terrible poverty and filth in which tens of thousands of the people of Britain dragged out an existence. They had no idea of cleanliness and tidiness, and although a wonderful revolution has taken place during the last half-century in the condition of masses of our people, it seems to me that perhaps the tons of paper and bottles that are picked up in parks and beauty-spots are a last flickering of a vanishing code of behaviour that we as a people have practically outgrown.

The Modern Tent

There was a time when a flight to the tents signified a hankering after the simple life, but these modern tent-dwellers, of whom I have seen so many in the last few days, are a sophisticated lot. The rubber mattress protects the bones of the camper from the hardness of the unfeeling earth, and the tent assumes almost the height of a room, and actually has a window. The once despised civilization returns with the gramophone and battery wireless set. The camper sits, not on the ground, but on comfortable, collapsible chairs. He nourishes himself from innumerable tins and boxes, whilst his cooking, so far as that is necessary, is done on some natty modern gadget. He is no longer selfish in his desire to commune with nature, but now, separated from him by a couple of yards, are other like-minded traitors to the simple life, and in concert they make the welkin ring. Perhaps a change is overdue, for it is clear that civilization is making camping as complicated as itself, and once again the tent will be a symbol of a revived love of nature and the bliss of solitude.

Commentator.

The Dead Sea Scrolls

By this time a fairly large library must have been written about the discovery of the Dead Sea Scrolls and their meaning. A very good introduction for the general reader is to be found in "The Meaning Of The Dead Sea Scrolls" (Fred. Muller, 15s.), by A. Powell Davies. Mr. Davies is the Unitarian minister at Washington where he has great influence and where the Unitarian cause is rapidly spreading. His book may fairly be called a Unitarian view of the Scrolls. Hardly, perhaps, from the point of view of the scholar but from that of an open-minded minister who has had to make up his mind about them, and give his interpretation to the general member of a congregation—or a general reader. And the task is quite legitimate and useful, no matter what the professional scholars may think about it. The latter have been so often wrong on so many occasions, particularly when religious tendency and bias are concerned, that they too, occasionally, may be a little modest about their own findings.

But what underlies what must surely be the mystery of the interest in these discoveries? They are not so important that, within ten years, more need have been written about them than any other ancient literary discovery. Can it be that the surge of questioning about the orthodox beliefs of the beginnings of Christianity is at last awakening interest in the general reader?

"Inquirer".

FROM MY JOURNAL

By "Simplicitas"

THE Rev. S. came to preach at our Church Anniversary and I was able to ask him about the Smallwood family. Two years ago Mr. Smallwood took a job in a new factory in the South and I sent details to the Rev. S. who was our local minister. He and his wife did all they could to make the Smallwoods feel at home in their new Church, but he told me to-day that he had been unable to hold them. They have drifted away and go to the seaside most Sundays in their new car. Both he and she were brought up here, passing through the Sunday School and Youth Club together, until they were married here and their children christened. They always attend both services when they are up here on holiday. It is so sad to think they were attached to Redville Chapel and not to the worship of God for which it stands.

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I met Elias Blackdown on the bus to-day. As secretary of our nearest Unitarian chapel at Steepholm he was instrumental in getting young John Earnest to fill their vacant pulpit. "We want a young man to liven things up", he kept on telling everyone. "Then we'll be all right", he would assure them. Now it seems they are all wrong. Their new young minister has started a Dramatic Club which keeps the schoolroom lights burning until all hours and a football team that takes the young people all over the county on Saturdays until they cannot get up for service on Sunday morning. He doesn't visit the old folk like old Mr. P. and he has no Mrs. P. to run the Women's League. I don't like hearing tales out of other men's chapels but there was no escape from Elias in a crowded bus. I therefore occupied myself with telling him things were obviously being livened up, and wasn't that what he had wanted. I said he couldn't expect John Earnest to wake up the past and fill the Church with the grand old worthies who have long since forsaken their pews for the graveyard outside. I hope I did some good for dear John. He must sense the elderly disapproval and a first ministry is hard enough without that. I am sure though that old Elias has been subconsciously imagining a livening up process that would bring back what for him were the good old days.

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Maurice G. has come back from his stay at the Home for the newly-blinded. We were all greatly shocked at the boiler-room explosion which destroyed his sight, and we saw ourselves leading him to Church and charitably buying the new baskets he might eventually manage to make. Instead, my wife says, he walked confidently into Church, and with only the lightest touch counted up the pew ends to reach his own. He is to go back to his old firm tomorrow as a typist and expects little difference in his pay-packet from the old days. It is the policy of the training home to put men back as far as possible where they were before. He told me how stimulating it was to have his adult qualities summed up by the instructors at the Home. He was told his sense of direction was poor but his sense of touch and smell above average. He has, therefore, to make special efforts to learn his way to and from his work, but typing is easy for him. To feel with a white stick would be beneath the dignity of an alumnus of his training institution. He carries a telescopic one only as a warning to others of his limitations and to amuse small boys. I wonder, should I make so good a job of sudden blindness?

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Mrs. T. asked my wife to-day to attend a concert in aid of some dog's home in which she is interested. Ruth excused herself on the plea of much to do and our daughters to mind. "But you are our minister's wife, you ought to come", had said Mrs. S. Ruth waxed gently indignant. There is a time when the minister's wife by virtue of her position has a duty to the poor and suffering. That does not mean she must foster the ego of Mrs. T. or anyone else by being led in tow to this meeting or to that.

THE NEW ESSEX HALL REBUILDING FUND

Thirtieth List of Promises and Subscriptions

Allan Brown, City of Dundee	12	15	8
Miss J. Poole, Northampton Organ, Unitarian Church	1	0	0
H. Smyth, Leigh-on-Sea, Essex		10	0
Dr. and Mrs. Edward Hughes, Hove, Sussex	5	5	0
Mrs. Reginald Wight, Droitwich, Worcs.	20	0	0
Unitarian Free Church, Newton Abbot, Devon	2	0	0
Mrs. Montague, Oxford, Second donation	10	0	0
Rev. E. Rosalind Lee, Swansea	10	0	0
Forest Gate Unitarian Church, London	5	1	6
F. Hammond, Harringay, London	10	0	0
[illegible] Unitarian Church, Cheltenham, Additional	3	6	3
Rev. Arnold H. Lynd, Church Stretton, Additional	2	2	0
Miss Alice Tuckin, Teignmouth, Devon	25	0	0
Rev. G. J. Sparham, M.B.E., Norwich	10	0	0
Miss E. M. [illegible], Worthing, Sussex	1	0	0
Edinburgh			
Miss Connerty	1	0	0
Mrs. Darling		10	0
Mrs. McOmish	1	0	0
St. Marks Sunday School		5	0
St. Marks Congregation	3	0	0
Mrs. McCubbin	1	0	0
Miss M. McCubbin		10	0
St. Marks Youth Fellowship	1	0	0
Miss Connerty		10	0
J. R. Armstrong	5	0	0
Bessels Green Chapel, Sevenoaks, Kent, Additional	1	7	0
William G. Birch, Kilburn Unitarian Church, London	10	0	0
Mrs. Watt, Macclesfield	2	2	0
Mr. Wells, Macclesfield		5	0
Highgate Unitarian Christian Church, London			
Anonymous	1	0	0
Miss M. Mills	1	0	0
J. S. S. Cooper	1	0	0
Coffee on Sunday Mornings	2	1	3
Miss Frances Cooper	1	6	6
Mr. and Mrs. Brodie	1	10	0
Miss M. E. Cory		17	6
Miss Eileen Cooper	1	1	0
Richmond Free Church			
Miss E. Tosh	1	0	0
Miss Hilda E. Hargrove	10	0	0
Mrs. Margaret [illegible]	1	0	0
P. G. Wright	3	0	0
Croydon Free Christian Church, Surrey			
Collecting Box		18	5
Mrs. Tapp	1	0	0
Collecting Box		11	3
Collecting Box		4	6
Collecting Box, Wandsworth Unitarian Christian Church		17	3
Study Circle, Aberdare	6	10	5
Misses R. C. and N. W. [illegible], Cambridge	10	0	0
Miss F. M. [illegible], Walberton, Sussex	2	2	0
D. W. Ryner, Park Street Church, Hull		5	0
G. A. White, Park Street Church, Hull		5	0
Miss M. Venner, Taunton, Somerset	1	0	0
Mr. and Mrs. Arthur A. Worsley, West Kirby, Cheshire	10	10	0
Sir Gilbert Walker, Coulsdon, formerly of Cambridge	100	0	0
West Lancashire Region U.Y.P.L.	1	1	0
The North Midland Presbyterian and Unitarian Association	10	10	0
Lincoln Unitarian Church			
Miss A. Wragg		10	0
Miss E. Ellis	1	0	0
H. E. Cooper	1	0	0
Miss L. Toye		10	6
Miss M. Morgan, Unity Church, Torquay	1	0	0
The Unitarian Brotherhood Church, Lagos, Nigeria	10	10	0
Hunslet Unitarian Church, Leeds	4	0	0
"In Memory of J. L. and E. B. R.", Golders Green	10	10	0
Mrs. L. Hall, Golders Green	1	0	0
Miss A. M. [illegible], Golders Green		10	6
Sunday School, Croydon Free Christian Chapel, Additional	1	10	0
Women's League, Croydon Free Christian Chapel, Additional	5	0	0
Miss Grace Mitchell, Hampstead, Additional	10	0	0
Miss M. B. Mitchell, Hampstead, Additional	10	0	0
Women's League, Free Christian Church, Billingshurst, Sussex	1	0	0
The Congregation of Dob Lane Chapel, Failsworth, Manchester	11	2	0
Rev. A. Margaret Barr, Assam, Additional	3	0	0
The Free Christian Church, Leicester, Additional	20	0	0
Dr. [illegible], [illegible], in Memory of [illegible]	1	0	0
The Congregation, Pound Square Unitarian Chapel, Cullompton, Devon	4	0	0
The Western District of the Women's League	1	1	0
Lye Unitarian Chapel			
The Sunday School	2	0	0
Mrs. G. [illegible]		10	0
Rev. C. Simpson	1	0	0
Miss V. Ralph, West Kirby, Cheshire	5	0	0
The Sunday School, Platt Chapel, Manchester	1	1	0
	£427	13	10

Total Donations and Promises:			
Already published	£30,234	4	4
This list	427	13	10
	£30,661	18	2

Treasurer: Leslie Procter, F.A.C.C.A., Certified Accountant, Willow House, Waterfoot, Rossendale, Lancs.

FRIDAY EVENING

By Roger Turner

MR. SAMSON stepped out jauntily along the High Street on Friday evening. It had just gone six o'clock and he was hurrying along with the crowd that usually did the hurrying in that street at that time on most days of the week. But on Friday evenings there was a certain looseness, a certain easing of tension in people. For many of them it was pay-night; with the week-end to follow it was possible to walk more slowly and turn your head towards the shops and the passing people.

Mr. Samson felt the freedom of the evening. In his top right-hand waistcoat pocket was the little wad of his pay-packet. If he put his hand up there, as he sometimes did, he could feel it. The touch of it gave him pleasure. It gave him security. He had not always felt secure. But the old days of vague anxiety were over. He was earning good money, and as far as he could see the future seemed pretty certain. No wonder he could afford to be happy on this Friday evening.

So deliberately he walked on the kerb of the pavement, as a kind of challenge to all the cheerfulness in the world to push him off it into the comparative danger of the road. But Mr. Samson knew perfectly well what he was doing, although he was so cheerful and the sky so blue and the roofs so bright and the people not bumping into him. There was a drag and a flaw in this evening somewhere. He knew it was there all right. But he was not going to pay any attention to it. He was not going to allow any of those thoughts, trying to creep up the back of his mind, to come into broad daylight anywhere. He was going to keep them where they belonged: right down at the bottom of his mind where they could not get at him. He was cheerful; he was happy; and he was going to remain so no matter what those nasty hidden threats were trying to do with him.

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He walked on the kerb to the end of the High Street. There the crowd thinned out and there was no point any longer risking danger on the edge of the pavement, for there was no danger there. So he moved to the middle of the pavement and flung back his head with determination. He was still winning. Not one of those thoughts had troubled him yet. He was still happy, but he was wondering how long he could keep it up.

He did not keep it up much longer, for now he was turning up the street in which he lived. He could see his door ahead, and he knew he would have to prepare for what was waiting him there. It was a little matter, a foolish little matter, one that would plague no other man. He threw his cheerfulness away. He turned on those thoughts in his mind and he dragged them out. He turned them over one by one, then miserably speculated on the fact that only a moment or so ago he had been cheerful.

It was Hilda, the youngest of them. The others were cheerfully out at work and doing well for themselves. But Hilda wouldn't go. It was ridiculous. How could a girl of fifteen, just left school, say she couldn't go to work, and leave him, a father, unable to do anything about it.

He had a good job for her. But after a fortnight she said she wouldn't go there any more. Said she didn't like the machinery, and being shut up. Mr. Samson twitched with irritation. Weren't we all shut up? Everybody had to be shut up at some time or other, that is if you wanted to earn a living. And she would have to earn a living. Gracious me! he couldn't keep her at home doing nothing. She would have to do what everybody else had to do—go out to work, earn her living, and be shut up, if it came to that.

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By the time he came to his door he was seething with the injustice of it all. Here he was, an ordinary man, cheerful not so long ago, and having a problem on his hands that would plague no other man. Well, he would have to be firm. He would just tell her tonight what she had to do and he would see that she did it next Monday morning.

So he called for Hilda. Where was Hilda? She was upstairs reading. He snorted. Always being on her own, always reading, always being different from other people and causing you bother and worry just because she was like that. Well, he would have to be firm.

She came down from upstairs, and at the sight of her Mr. Samson's heart thumped. Why on earth was she so defenceless, so pretty, so *different*? Why on earth wasn't she just like everybody else, then he wouldn't have this problem on his hands. He felt himself wilting at once. He wanted to protect her, to make out that he wasn't being so stern after all, and that she could stay upstairs reading by herself as much as she liked as far as he was concerned. But he must not let himself be weak. For her own sake and the sake of everyone else in the family he would have to be stern.

"Hullo Hilda," he heard himself saying in his usual kind voice, then he pulled himself up, realizing that he was being soft. He visibly became harsh. "I have made up my mind about you," he said in a voice that sounded stern enough.

★

Her eyes never left him. She knew him inside and out. She couldn't forget those days they had spent together out in the lanes between the hedges picking out the wild-flowers one by one. Well, she would have to forget. She didn't know him as she thought she did. He could be a father and look after her good just as anyone else could be.

"I am going to Mr. Greenhalgh after tea, and see that you can start on Monday".

She shook her head. "I won't go, Daddy."

Won't go! A slip of a girl speaking so calmly as that, and making everything bleak and unhappy just because he had to be firm with her! Well, he would settle it.

"Won't go, eh?" (He was horrified at the note in his voice.) "Won't go!" He came over close to her and ridiculously put his face near hers. "Won't go! Then please tell me what you're going to do."

He knew what she was going to do all right. She was going to cry, there and then, just because he had thrust his face close to hers and had spoken to her in that manner. And he couldn't bear it. He simply couldn't bear it. She had no right to cry and be so loveable and so much more appealing than her sisters. He had made up his mind.

"All right then," he said. "I am going to be firm with you. Go up to that bedroom, do you hear? Up to the room you came from. And in an hour's time I'll be talking to Mr. Greenhalgh and on Monday you'll start, and I'll take you there!"

It was ridiculous, utterly ridiculous, his bellowing like that, but he had to think of her; he had to think of her welfare. "Go to bed!" he roared. He saw the lips quivering and in self-defence he caught her shoulders and twisted her around. The very touch of her, in her unhappiness gave him pain. But he had to be firm. "Go to bed!" he roared, and he thrust her out of the room.

★

Two hours later he was coming back from Mr. Greenhalgh's. Everything was fixed up. Indeed, Mr. Greenhalgh had sympathised about awkward children. He had a son. . . . But why couldn't those stars up there, and the quietness of the street, and the sound of his own feet upon the pavement make him happy? Why? . . . Why? . . . He wished he knew what he ought to do. The pay packet was still there. He had forgotten to leave it at home. But if he put his hand up to touch it, it would give him no comfort. So he concentrated on listening to his feet on the pavement. And someday she would get used to it. Yes, she would get used to it. They all did, sooner or later.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Layman To Minister

SIR,—I found the article by the Rev. Francis Terry under the above title most moving. It marked, I thought, the transition from the old Unitarianism to the new. From the Unitarianism of intellectual comfort and material security to the present strange battle that is going on within—as far as I can judge—the Unitarian movement, to find a new passion of religion and an adequate survival amidst the material perplexities of the churches. It must be a great if wearing fight for those engaged in it. Yet on the face of it it is a bigger and better fight than that undertaken by the previous generation of Unitarians. The present generation, let it be said to their credit, are being hurt. There is no automatic survival for their religion in the present religious environment. They have to go out with a new message to those who will listen, and the Unitarians have to find in the first place that message for themselves. It is not the slightest use appealing to past words or works. These stand and can make their own contribution. But the Rev. Francis Terry's article makes it clear that the new message has to be hammered out in the spirit, by men under stress, perhaps having to discard the supposed cheerful optimism of the past.

I should feel happier if this challenge were felt as a far greater opportunity than anything that presented itself in the past. It is the challenge of real religion in conflict with difficulty. I wonder sometimes how ministers, alone with their own problems for the most part, committed each of them to maintaining a congregation, can find the spiritual stamina to undertake the kind of dedication your correspondent so movingly describes. But I cannot help asking why they should be so alone. Surely, surely, in each district they must sufficiently belong to one another to merge themselves into the consciousness of their task. I have formed the conclusion that when Unitarian ministers will meet together in a spirit of dedication, helping one another to new experiences, then will come a new surge of vitality in the movement.

No layman can possibly believe that the splendid feeling shown in the series of articles you have printed under the heading of this letter has anything but a creative future before it. Will you permit me to sign myself:

"One Of The Old Generation."

The Statement by Quaker Scientists

SIR,—When considering the implications of nuclear warfare it should be borne in mind that the primary urge of human nature is self-preservation and that 95 per cent. of mankind are ready to use every possible means to secure it. If satisfied that in the light of present events and conditions their hope of survival lies in the nuclear weapon they are prepared to use it if necessary. who shall say that they are not right? True, nuclear weapons if resorted to would probably destroy millions of human beings and perhaps wreck civilization, and it is fervently to be hoped that such an eventuality will not arise. But that should not prevent our rulers from facing the fact that a big aggressive nation now threatens to impose its hated godless form of government on others for whom it would be unbearable and that the only deterrent for self-preservation is the nuclear weapon.

No one supposes that the free nations would use the H-bomb for any other purpose than self-defence founded on the hope that its terrible results would halt a would-be aggressor and maintain an uneasy peace until such time as patience and circumstances present opportunity for securing a firm and lasting peace.

It is apparent that there are men who under the influence of religion would be willing to give their lives in defence of moral and religious principles, and honour is accorded to them for it; but consciously or unconsciously, their concern with "the moral law within" when probed deeply to its source is their own moral and spiritual welfare.

The Quaker Scientists write not from the scientific point of view but the pacifist. They are under no obligation to engage in nuclear research, there are many other scientific objectives to which they may usefully devote themselves without qualms of conscience, but it is to be hoped that their scruples will not persuade other scientists from continuing to support their fellow-countrymen in plans for safeguarding our freedom and way of life and our national existence.—Yours,

Bexhill-on-Sea.

T. Kelly.

SIR,—In my opinion both the statement of the Society of Friends and your Leader in *The Inquirer* for August 10 are right and necessary. We need the Idealists, led by Jesus, Quakers and complete Pacifists like Ghandi, Tolstoy and Tom Wardle, for example. They keep our eyes fixed on the goal of peace on earth. We need also the practical politicians, like yourself, Sir Winston Churchill, Nehru, Ben Gurion and the late Thomas Mazaryk, men who have the skill to see the first steps on the road.

The U.N. is a beginning, but definitely it is very far from efficient. Our aim must be to make it so. To take one example: If there had been a U.N. police force in existence at the time of the partition of India, they would have prevented the terrible massacres of Hindus and Moslems.

Nuclear tests and production of bombs should be stopped *by agreement*, as soon as possible.—Yours,

Windermere.

M. L. Beard.

SIR,—Mr. Malcolm Rutt's woebegone letter invites a repetition of the view that the teaching of Jesus is essentially practical.

"Love your enemies" implies the possibility of our having enemies and means "Use active goodwill" towards them, and nowhere, by the way, can Jesus be interpreted as saying, "Pursue peace at any price". "Go the second mile" is good psychology as indeed is the Golden Rule itself. To clean up corruption he used a whip.

At the last it was not a negative course which led him to the supreme sacrifice. He had failed to convert the priests and people of Jerusalem to his "New Testament" and the only practical way to continue upholding his beliefs was to carry on steadfastly to the cruel end.

Is it part of our mission to try and "go better" than Christianity itself?—Yours,

Winscombe, Somerset.

A. L. Blake.

An Appeal

SIR,—May we draw the attention of your readers to the appeal in another column which the Cullompton congregation is making for financial help to meet heavy expenses involved in preparing its Manse for its new Minister. In Cullompton as will be known to many, we have had a struggle for many years. Our late Minister, the Rev. R. V. Holt was taken seriously ill almost immediately he arrived, and the congregation was involved in great expense in spite of the fact that members performed valiant service as lay preachers. The modernization of our Manse has involved considerable structural alterations and although all labouring work and preparation has been done voluntarily by members of the congregation, the professional costs will be in the region of £400. Many efforts will be made by the congregation to meet this, but unless outside help is forthcoming the burden will be too great for years.

We have a vigorous and healthy cause here, though the congregation is small, and comprises friends in low income groups. Those who remember the ministries of the late Revs. Jeffrey Worthington and W. A. Pocock here will be particularly glad that we are still keeping the flag flying, and to them and other friends we make our earnest appeal for help at this time.—Yours,

36 New Street,
Cullompton, Devon.

W. J. Coxhead
(Hon. Treasurer.)

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

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TEL.: EUS. [illegible] Editorial: EUS. [illegible]

NEWS REVIEW

From Japan

(The following letter has been received by the Rev. John Gill, Secretary of the Unitarian Peace Fellowship.)

Dear Rev. Gill,

Members of the Unity Church of Tokyo and their friends gathered together on Sunday, June 30, 1957, at the Unity Hall, Tokyo, to welcome and hear Mr. Harold Steele. Mr. Steele's speech concerning his conscientious objection and his plan to join the protest ship against the H-bomb test in the area of Christmas Islands in particular moved us deeply. Although he could not go to the Islands due to inevitable circumstances, the fact itself that he came to the Far East all the way for the said noble pur-

(Continued on page 284)

THE CALENDAR OF THE CHURCHES

SUNDAY, AUGUST 25, 1957

Aberdare, Highland Place, 11 and 6, Supply
Aberdeen, Unitarian Church, Skene Street, 11 and 6, Rev. S. E. Bowen
Aberystwyth, New Street Meeting House, 11, Mr. D. Ll. [illegible] Morgan
Altrincham, Dunham Road Chapel, 11 and 6.30, Rev. Arthur W. Vallance
[illegible], Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. Gill
Astley, Unitarian Chapel, Manchester Road, 6.30, Supply
Bath, Trim Street Chapel, Unitarian, 6.30, Rev. S. Spencer
Belfast, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
Belfast, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
Bessels Green (nr. Sevenoaks), Unitarian Church, 11, Rev. John Kielty
Billingshurst, Free Church, High Street, 11.15, Mr. W. Wharton
Birkenhead, Unitarian Church, [illegible] Road, 6.30 (September 1), Mr. F. A. [illegible]
Birmingham, Church of Messiah, Broad Street, 11 and 6.30, Rev. Gordon Stuart
Birmingham, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. [illegible] McGraw
Blackpool, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. West
Blackpool, South Shore, Lytham Road, 11 and 6.30, Supply
Bolton, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. E. Shirvell Price
Bolton, Unity Church, Deane Road, 10.30 and 6.30, Rev. A. J. Long
Boston (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
Bournemouth, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
Bradford, Broadway Avenue, 3.15, Mr. W. C. Davies
Bradford, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
Bridgwater, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Rev. W. H. Cornell
Bridport, Unitarian Chapel, 11 and 6.30, Rev. G. Randall Jones
Brighton, Christ Church Unitarian, New Road, 11 and 6.30, Rev. Principal L. A. Garrard
Bristol, Lewin's Mead Meeting, 6.30, Rev. Dudley Richards
Bristol, Oakfield Road, 11, Rev. Dudley Richards, 6.30, Mr. M. [illegible]
Burnley, Unitarian Church, Trafalgar Street, 2.30, Rev. L. Hallsworth
Bury, Bank Street, 11, Rev. J. [illegible], 6.30, Miss Ada [illegible]
Cambridge, Memorial Church, Emmanuel Road, 11, Mr. C. B. [illegible]
Cardiff, The West Grove Unitarian Church, 11 and 6.30, Mr. Roy Jones
Chatham, The Church of the Great Companions, Hamond Hill, 3, Mr. Arthur Foote
Cheltenham, Bayshill Unitarian Church, Royal Well, 11, Study Service, 3 Sunday School, 6.30, Rev. Ronald Thomas
Chester, Matthew Henry's Chapel, Trinity Street, 11, Miss R. [illegible], 6.30, Rev. L. A. Gribble
Chesterfield, Elder Yard Church, 10.45 and 6.30, Rev. Eric Shaw
Chowbent, Chapel, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
Colne, Free Christian Church, [illegible] Street, 6.30, Supply
Coventry, Unitarian Church, [illegible] Street, 11 and 6.30, Mr. B. [illegible]
Crewe, Free Christian Church, Wellesley Road, 11, Miss M. Butcher, (also 6.30, 1st Sunday in the month)
Dean Row, 10.45, Rev. T. W. Roberts. Styal, 6.30, No Service
Denton, Wilton Street Chapel, 11, Children's Chapel, 6.30, Rev. F. Cottier
Derby, Friar Gate Unitarian Chapel, 6.30, Mrs. J. Evans
Ditchling, Old Meeting House, 10.45, Dr. [illegible] Goring
Doncaster, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. Parkinson
Dover, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, Mrs. Muriel Hilton
Dublin, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
Dudley, Old Meeting House, Wolverhampton Street, 11 (1st and 3rd Sundays) and 6.30, Rev. [illegible]
Dukinfield, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. Sydney P. [illegible]
Dundee, Unitarian Church, 35 Constitution Road, 11, Rev. A. E. [illegible]
Edinburgh, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. Taverner
Exeter, George's Chapel, South Street, No Service
Gee Cross, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
Glasgow, St. Vincent Street, Unitarian Church, 11, Rev. John [illegible]
Gloucester, Barton Street, 3, Rev. Ronald Thomas
Guildford, Ward Street Church, 11.15, Rev. R. Neil [illegible]
Great Yarmouth, Old Meeting (Unitarian) Church, [illegible] Way, 7, Mr. H. N. [illegible]
Hale Chapel, Hale Barns, 10.45 and 6.30, Rev. John Storer
Halifax, Northgate End, 10.45, Rev. J. B. Towers, 6.30, Mr. F. Knowles
Hastings, Free Christian Church, South Terrace, 11 and 6.30, Rev. [illegible] Hilton
Hinckley, Great Meeting, Baines Lane, 11 and 6, Supply
Horsham, Worthing Road, 6.30, Rev. J. Martin Hall
Huddersfield, Fitzwilliam Street, 6.30, Rev. J. B. Towers
Hull, Park Street Church (Unitarian), 6.30, Rev. Ernest Price
Isle of Wight, Newport, High Street, 11 and 6.30, Rev. W. J. Carter
Kendal, Market Place, Unitarian Chapel, 6.30, Mr. T. [illegible]
Kidderminster, New Meeting House, 11 and 6.30, Rev. W. [illegible]
Knutsford, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith
Lancaster, St. Nicholas Street Church, 6.30, Supply
Leeds, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. J. S. Patrick
Leicester, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. Walton
Leicester, The Great Meeting, East Bond Street, 11 and 6.30, Rev. Leonard Mason
Letchworth, Secretary, Miss J. E. Lindsay, The Little House, Garth Road, 11, ——
Lewes, Westgate Chapel, 11, Supply
Lincoln, High Street, Unitarian Chapel, 6.30, Rev. H. W. [illegible]
Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. [illegible]
Liverpool, Bootle Free Church, 11, Rev. N. [illegible]
Liverpool, Domestic Mission, Mill Street, 6.30, Rev. J. [illegible]
Liverpool, Gateacre Chapel, 11, Rev. S. H. [illegible]
Liverpool, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. N. [illegible]
Liverpool, Hope Street, 6.30, Rev. C. A. [illegible]
Liverpool, Ullet Road, 11, Rev. C. A. [illegible], 6.30, Mr. G. Craig
London, Bell Street, Edgware Road, 6, Supply
London, Blackfriars Mission and Stamford Street Chapel, 6.30, Mr. G. W. [illegible]
London, Brixton, Effra Road, 11, Rev. E. G. Lee
London, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11, Rev. John Rowland
London, Forest Gate, Upton Lane, 6.30, Mr. R. H. [illegible]
London, Golders Green, Hoop Lane, 6.30, Rev. W. [illegible]
London, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. Ralph E. [illegible] (also, 11, 1st Sunday in the month)
London, Hampstead, Rosslyn Hill, 11, Rev. [illegible] P. [illegible]
London, Highgate Hill Unitarian Church, 11, Miss M. K. [illegible]
London, Ilford, High Road, 6.30, Rev. John Rowland
London, Islington, Upper Street, [illegible] Hall, 6.30, Rev. A. V. Fox
London, Kilburn Unitarian Christian Church, Quex Road, 11, No Service
London, Lewisham Unitarian Church, High Street, 11, Rev. W. [illegible]
London, Leytonstone, Lea Bridge Road, [illegible] Green, 6.30, No Service
London, Mansford Street Church, Bethnal Green, 6.30, Rev. Walter M. Long
London, Richmond Free Church, Ormond Road, 11, Rev. F. [illegible]
London, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. E. R. [illegible]
London, Wandsworth Unitarian Church, East Hill, 11, Mr. S. R. Martin (also 6.30, 1st Sunday in the month)
London, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
London, Wood Green, Unity Church, Newnham Road, 6.30, Rev. John Kielty
Lytham St. Annes (Ansdell), Channing Road, 11, Rev. W. A. M. Hellary
Macclesfield, King Edward Street, 10.45 and 6.30, Rev. H. L. Short
Maidstone, Unitarian Church, Market Buildings, 6.30, Supply
Manchester, Blackley Unitarian Church, Chapel Lane, 6.30, Rev. D. C. Doel
Manchester, Cross Street Chapel, 10.45, Rev. F. Cottier, 6.30, Principal F. Kenworthy
Manchester, Gorton, Brookfield Church, Hyde Road, 10.45, Mr. F. Collinson, 6.30, Mr. F. G. Martin
Manchester, Monton Church, Eccles, 10.45, Rev. Joyce Hazlehurst, 6.30, Mr. D. [illegible]
Manchester, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. Roberts
Manchester, Platt Chapel, Rusholme, 6.30, Supply
Manchester, Renshaw Street Mission, 6.30, Rev. B. L. Hopkin
Manchester, Stand Chapel, Whitefield, (September 1), 10.45 and 6.30, Rev. Sydney H. Knight
Manchester, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. Philip M. Brown
Manchester, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, No Service
Mansfield, Old Meeting House, 10.45 and 6.30, Mr. E. Rowland Green
Marple, Unitarian Hall, 31 Stockport Road, 11 each Sunday
Middlesbrough, Free Christian Church, 6.30, Rev. E. A. Davies
Middleton, Old Road Chapel, 6, Supply
Moretonhampstead, 3, and Newton Abbot, 6.30, Rev. C. G. [illegible]
Newcastle-on-Tyne, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. J. H. [illegible] Davies
Newchurch (Rossendale), Bethlehem Unitarian Church, 6, Rev. E. B. Short
Northampton, Kettering Road Church, 6.30, Mr. Colin Wright
Norwich, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
Nottingham, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam
Oldbury, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore
Oldham, Lord Street, Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
Oxford, Manchester College Chapel, 11.30, No Service
Padiham, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. Hallsworth
Park Lane Chapel, near Wigan, 11 and 6.30, Rev. Gordon Beverley
Plymouth, Unitarian Centre, Houndiscombe Road, 11 and 6.30, Rev. E. H. [illegible]
Poole, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. [illegible]
Portsmouth, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Mr. J. R. [illegible]
Preston, Unitarian Chapel, Church Street, 6.30, Rev. W. A. M. Hellary
Ringwood, Hants, The Meeting House, 6.30, Dr. J. C. Flower
Rochdale, Blackwater Street, 10.30 and 6, Rev. F. W. [illegible]
Rotherham, Church of Our Father, 10.45 and 6.30, Rev. N. J. [illegible]
Sale, Atkinson Road, 11, Rev. John Gill
Scarborough, Unitarian Church, Westborough, 10.30 and 6.30, Rev. W. T. [illegible]
Sheffield (Attercliffe), 6.30, No Service
Sheffield, Fulwood Old Chapel, 11, Mr. T. H. [illegible]
Sheffield, Upper Chapel, 11 and 6.30, Rev. Constance [illegible]
Sheffield, Unity Church, Crookesmoor Road, 11, Rev. E. A. Davies
Shrewsbury, High Street, Unitarian, 11 and 6.30, Rev. Francis Terry
Sidmouth, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Whitaker
Southampton, Church of The Saviour, London Road, 6.30, Mr. S. R. Martin
Southend-on-Sea, [illegible] Road, 11, Children's Church, 6.30, Miss M. Griffiths
Southport, Portland Street Church, 11 and 6.30, Mr. J. L. [illegible]
Stockport, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. Blackburn
St. Helens, Corporation Street, 6.30, Rev. Stanley E. Butler
Stockton-on-Tees, Wellington Street, 6.30, Rev. A. D. Williams (also 11, 2nd Sunday in the month)
Sunderland, Presbyterian Unitarian Chapel, 11, Rev. C. [illegible]
Swansea, Unitarian Church, High Street, 6.30, Rev. B. Viney (also 11 First Sunday in the month)
Swansea, [illegible] Free Christian Meeting House, 11, Rev. B. Viney
Swindon, [illegible] Hall Road, 10.45, Miss E. Collier, 6.30, Mr. F. B. Harris
Taunton, Mary St. Chapel, 11, Rev. W. H. Cornell, 2.30, Sunday School
Tenterden, Old Meeting House, Ashford Road, 6.30, Rev. G. [illegible]
Todmorden, Unitarian Church, 10.45 and 6, Rev. Alec L. [illegible]
Torquay, Unity Church, Montpellier Road, 11 and 6.30, Rev. Charles [illegible]
Trowbridge, Conigre Unitarian Church, 11, Rev. S. Spencer
Warrington, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
Watford, Friends' House, Church Road (by permission), 7.30 (last Sunday in the month)
Wallasey, Memorial Church, Manor Road, 11, Rev. L. A. Gribble, 6.30, Mr. J. C. Turner
Walsall, Unitarian Free Church, Stafford Street, 2.30, Sunday School, 11, Rev. H. [illegible]
West Bromwich, Lodge Road, 11, Children's Church, 4.15, Mr. P. J. Spencer
West Kirby, [illegible] Gardens, 11, Rev. Maurice Johnson (also, 6.30, first Sunday in the month)
Whitby, Flowergate, 2.30, Mr. H. [illegible]
York, St. Saviourgate Chapel, 6.30, Mr. S. Thomas
The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gordon Sq., W.C.1.

AUSTRALIA

Adelaide, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin [illegible]
Melbourne, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m., second Sunday in each month, Evening 7 p.m. Rev. V. James
Perth, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. [illegible], 112 Duke Street, Scarborough, West Australia
Sydney, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. D. W. [illegible], Manse Telephone LX [illegible]
Unitarian Fellowship of Australia, 1 Grice Alley, Melbourne, C.1. Minister: Rev. W. Bottomley. Meetings as advertised.
Seaford Community Church, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. Bottomley

CANADA

Montreal, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Angus Cameron
Toronto, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jenkins
Vancouver, B.C. Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. P. [illegible]

NEW ZEALAND

Auckland, Unitarian Church, Ponsonby Road, 11 and 7, Mr. M. J. [illegible]
Wellington, Services suspended — Enquiries — Mrs. [illegible], Tel. 43-272

SOUTH AFRICA

Cape Town, Hout Street, 11, Sunday School; 7, Service, Rev. Marion C. [illegible]

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Miscellaneous

A HOLIDAY for two or three weeks is offered at Champney House, Pembury Road, Tunbridge Wells, by John E. Champney's Trust. The Home is endowed by the Trust so that the charge is reduced to 4½ guineas a week. Teachers, Nurses, Ministers of Religion and other persons in active life, are invited to apply for particulars to the Warden at the above address.

(*Continued from page 282*)

pose has been a great inspiration to all the peace-loving people of the world. From this standpoint of view, his trip has been a great success. We are delighted indeed to know, through Mr. Steele, that British Unitarians are not mere intellectuals. There are many things, I am sure, to learn from your group. It will be highly appreciated by us if you will be kind enough to contact us from time to time hereafter.

It was voted, by unanimous action of those who were present at the above meeting, to convey to you and your friends, through Mr. Steele, their most cordial and friendly greetings by signing their names on a separate paper which you will find enclosed. May the common cause of liberal religion and world peace be blessed abundantly.—Yours,

Shinichiro Imaoka.

Brighton: In the August issue of the Calendar of Christ Church (Unitarian), New Road, Brighton, the minister wrote regarding Mr. C. H. Harrison, who had just resigned his position as caretaker: "Only those who have had something to do with the background organisation of our Church and its activities can know how valuable has been the long service that Mr. Harrison has given us; he has always been cheerfully helpful; nothing has ever been too much trouble for him; and we are, and always shall be, deeply grateful for all he has done for us".

Mr. Harrison, who had been ill in the Royal Sussex County Hospital, but had been discharged as at any rate on the road back to health, had a relapse and died in the train on his way to his childhood home at Lincoln on August 14. He was aged 73; before his retirement from the musical world some years ago, he had been well-known as a theatre musician in Lincoln, Bath and Brighton; and in recent years he had been able to help on occasion as deputy for the Brighton organist and as pianist accompanying the hymns at Women's League meetings. During the war he was also for a time pianist at the Services of the Old Meeting House at Ditchling. The funeral took place at the Downs Crematorium, Brighton, on August 19, the Service being conducted (in the absence from Brighton of the Rev. John Rowland) by the Rev. Arthur Peacock. There was a considerable attendance of members and friends of the Church.

Mossley: Mr. Derek Smith was inducted as the minister on August 10. He has been a student at the Unitarian College, Manchester, for the past two years, and will continue at the College, part-time. The address to the minister was given by the Rev. F. Kenworthy, to the congregation by the Rev. J. H. Smith, and the Service was conducted by the Rev. B. H. Bartlett.

The evening proceedings, under the chairmanship of Mr. Gilbert Lawton, started with short speeches of welcome to Mr. and Mrs. Smith from various local organisations. Mr. Lawton extended the Churches' welcome, followed by Mr. Harry Barker on behalf of the Sunday School. The Rev. J. Harry Smith, of Hyde Chapel Gee Cross, brought threefold greetings on behalf of the East Cheshire Union, the Ministers' Fraternal and the General Assembly. The North Cheshire Sunday School Union was represented by the Rev. T. Nuttall, of the Oldham Church. The welcome of the local churches was given by the Vicar, the Rev. J. Bickley, supported by the Rev. T. Marsh, of Abney Congregational Church. The Methodist minister, the Rev. J. Spilsey, was away on holiday but a message of welcome from him was read together with good wishes from Unitarian ministers in the surrounding area. The Mayor of Mossley (Councillor Ernest Price) who, accompanied by the Mayoress, had been present all day, welcomed Mr. Smith on behalf of the town and put in a plea that all persons in Mossley who professed to be Unitarians should attend the Unitarian Church in Mossley and then all our troubles would be over. Mr. Smith replied on behalf of himself and Mrs. Smith, thanking everyone for their good wishes and hospitality which he had sampled at intervals during the past two years when supplying the pulpit at Mossley. He outlined his hopes for the future and expressed his pleasure at the amicable relationships between the various denominations in Mossley.

The evening then concluded with dancing and games and thus ended the day which marked the start of a new era of hope, after three years without a leader, of this congregation in a little textile town at the foot of the Pennines.

London: Newington Green: On Sunday, July 28, the Church saw one of its largest congregations for several years at a special service to mark the tenth anniversary of its minister, the Rev. J. Reece Walker.

The Mayor of Stoke Newington (Councillor Mrs. Millie Miller, J.P.) attended, together with a considerable number of her Council colleagues.

The preacher was the Baroness Ravensdale, chairman of the World Congress of Faiths. With impressive eloquence she declared her profound faith in the need for positive and united action by all the world's religions in order to save mankind from mutual destruction.

Edith Mary Broom

On July 23 a very large congregation made up of members, friends, relatives and neighbours, paid their last tribute to one known affectionately to everyone as Mary—and whose passing will be greatly mourned. Brought up at Mary St. Chapel as a child in the Day and Sunday School, she took part in all its various activities: Choir, Sunday School teacher, member of Chapel Committee and Day School Managers, Women's League and Flower Secretary. She went about her various duties with a lovable disposition, unselfishly and loyally. Early in life she had encountered illness and again later which left a permanent mark. Her husband, also a prominent member, her family and all who knew and loved her heard the present minister give warm and deeply sincere utterance to the affection and esteem in which she was held at the service in the Chapel, prior to the committal at Bristol Crematorium. Mary was aged 51.

Pound Square Unitarian Chapel, Cullompton

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